

very concept of revelation, as well the importance of religious and cultic practice where “God’s authority is acknowledged and the story of his salvation is told and performed” (111). Without this “core” of Christian faith, liberal Protestantism lacked the inner resources to resist a secularizing mutation. In an interesting manner, H. describes the development that goes from the Christian rationalism of Defoe’s novel *Robinson Crusoe* (a religious style that marginalizes sacramentalism as the troublemaking part of religion [132]) to Deism as an alternative form of faith in divine reason and “a profound disaster to Protestant theology” (142). Deism, with its “sacraphobia,” was born at the beginning of the Enlightenment. It was able to survive Romanticism without replacing the Enlightenment, becoming its dialogue partner, as Charles Taylor pointed out. Chapter 5, where H. analyzes the rhetoric of the Christian deist influence used by the first US presidents and probes the meaning of American disestablishment, is well worth reading.

After decades of study on the relations between liberalism and Catholicism, I can say that this book has turned out to be challenging and even provocative to me. I would invite H. to learn more about the Catholic tradition through, for instance, the great figure of John Courtney Murray and his impressive historical review of the roots and foundations of religious freedom and the suitable relation—separation and cooperation—between church and state. Murray’s writings would clarify some of H.’s statements.

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The Oxford Handbook of Theology and Modern European Thought. Edited by Nicholas Adams, George Pattison, and Graham Ward. Oxford: Oxford University, 2013. Pp. xiv + 699. \$150.

This volume’s 31 articles by prominent scholars, along with a substantial introduction and afterword, aim at identifying questions and issues common to theology and modern European thought. “Modern thought” is taken in a very wide and multifaceted sense. Organized by themes in six unequal sections (Identity, The Human Condition, The Age of Revolution, The World, Ways of Knowing, and Theology), various articles address literature, sociology, and politics as well as philosophy. Curiously lacking is a separate treatment of theoretical science, although “technology” is given a chapter.

Each essay stands as a separate entity, generally with little explicit connection to the other essays. This has the benefit of allowing any article to be read on its own. But it also means that there is considerable overlap, as well as differences in method. Some articles begin with substantial attention to premodern thinking (as far back as ancient Greece and the Hebrew Scriptures). Others begin with the Enlightenment (Kant is discussed in multiple contexts). Many authors extend their considerations into “postmodernity,” which is generally treated simply as an extension of “modern”

thought. A major contribution of the book is its refutation of the caricature of “modernity” frequently encountered in self-styled “postmodern” writers.

The editors frankly acknowledge a concentration on a French–German “axis” in modern European thought, although they recognize that this limits the collection’s completeness. Although selectivity is necessary, one might lament the lack of attention to 20th-century Spanish thought, which has had great influence in Latin America.

Despite the inevitable limitations of a work of such ambitious scope, the volume is remarkable for the thoroughness of its coverage, without sacrifice of depth of analysis. It will be useful to students for general background and as a jumping-off point for further research. Each chapter is followed by a list of references and another of suggested readings. The volume certainly should be in every college or university library.

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Engaging Theologians. By Aidan Nichols, O.P. Marquette Studies in Theology 80. Milwaukee: Marquette University, 2013. Pp. 208. \$22.

This curious collection of essays looks at theologians Nichols has himself engaged, and whom he recommends the reader to engage. The range is limited to 20th-century theologians and includes both essays on single figures and, more unusually, figures paired. Thus we have Jean Daniélou, Victor White, Carl Jung, Eric Lionel Mascall, Avery Dulles, and Olivier Clément, with Hans Urs von Balthasar paired with Martin Heidegger, and Henri de Lubac paired with Réginald Garrigou-Lagrange. The selection may be personal, but the essays are only lightly leavened with N.’s autobiography.

These are not introductions to contemporary theologians for beginners: being conversant in theology is expected. The prose is occasionally dense, as is likely inevitable in the crossing of Balthasar and Heidegger, but other essays read more easily. The fact that the text begins with that particular pairing could put off the more casual reader, as it can misforecast the subsequent difficulty of the volume. Each essay, however, stands alone, with no requirement to read them in a particular order; in that respect the volume is a true miscellany. The essays devoted to individual figures function as brief but absorbing intellectual biographies, while the three essays featuring a pairing are marked by the narrower focus of the exact intersection to which N. draws attention.

The virtue of the text is that of a good graduate seminar: the chance to encounter these figures in the company of one who has already gone far down that road. Whether as advanced introductions to figures the reader has not yet encountered deeply or as new presentations of those already known, the book’s subjects—both well known and more obscure—are offered appealingly. Original insights are presented, such as N.’s proposal of “unity” as the theme that brings together de Lubac’s disparate works, or